MINUTES

OF THE

FIFTEENTH ANNIVERSARY

OF THE

LIBERTY ASSOCIATION,

HELD AT

ABBOTT'S CREEK CHURCH,

DAVIDSON COUNTY, N. C., (NEAR BROWNTOWN,)

August the 14th and 16th days, 1847.

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1. The introductory sermon was delivered by br. W. Turner, (in the absence of A. Williams) from Hebrews 13, 1: "Let brotherly love continue."

2. The Association was then organized by br. B. Lanier acting as Moderator *pro tem.*, and Wm. Turner, Clerk *pro tem.*

3. After singing and prayer by br. B. Lanier, letters from the churches were handed in, and their contents noted. (See last page.) The Association then proceeded to elect br. B. Lanier, Moderator.

4. Opened the doors for the reception of corresponding messengers: br. M. May and N. S. Chaffin, from the Yadkin; J. Oaks, from Bulah, and J. J. James, and also as Agent for Foreign Missions, and delivered a thrilling address on the subject, and took up a collection for the same, amounting to $7 66.

5. An invitation given to ministering transient brethren to take seats with us: Wm. H. Jordan accepted the same.

6. Appointed J. Spurgen, A. Kinney, A. Palmer, with the Moderator and Clerk, a Committee of Arrangements.

7. Appointed br. R. Wetherington and E. H. Davis, a Committee of Finance.

8. Called for Circular. On motion, the Association wait on br. Williams.

9. On motion, called on Committee on the State of Religion and Church Letters to report.

10. On motion, gave until Monday to examine church letters.

11. Called on Committee of Sabbath Schools: Nothing interesting to report.

12. On motion, continued the same committee next year.

13. On motion, agreed that the committee which was appointed (by Abbott's Creek Church) to arrange the preaching during the meeting, be empowered to arrange preaching on the Sabbath.

14. On motion, referred a memorial, presented by W. H. Hamner, to the Committee of Arrangements.

15. On motion, agreed that a collection be taken on Sabbath, after 11 o'clock sermon, for missionary purposes.

16. On motion, adjourned until Monday 9 o'clock. Prayer by br. M. May.

SABBATH.

At 9 o'clock br. N. S. Chaffin preached from Acts 16, latter clause of the 30th verse: "What must I do to be saved."

At 11 o'clock br. M. May preached from Luke 16, latter part of the 8th verse: "For the children of this world are in their generation wiser than the children of light."

At 3 o'clock br. Albert Williams, from Georgia, preached from Heb. 7, 25: "Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them."

The word preached had a powerful effect.

MONDAY, AUGUST 16th, 1847.

Met according to adjournment. Prayer by br. Wm. Turner.

1. Called over delegates' names, and read the rules of decorum.

2. The Committee of Arrangements reported and were discharged.

3. The Committee of Finance reported that they had received from the churches $12 90; money paid over to the Treasurer; and found in the Treasurer's hands $1 29, making in all $14 19. Committee discharged.

4. Corresponding messengers reported: Br. Wm. Turner, appointed to the Yadkin Association, attended, was cordially received, and had an interesting meeting; the other brethren appointed, excused. Brn. J. Teague and A. Delap, attended Brier Creek, were cordially received, and had an interesting meeting; br. Williams was excused. Br. A. Kinney attended the Pedee, and was cheerfully received. The brethren appointed to attend the Sandy Creek Association, failed to attend, and were excused. Br. William Turner, our delegate to the Convention, failed to attend, but forwarded the contributions by br. Robert J. Devin, who paid over the money to the Treasurer.

5. Appointed corresponding messengers to the following Associations: To the Yadkin, to be held the first Sunday in October, at Fork Church, brethren Wm. Turner, B. Lanier and J. Spurgen. To the Brier Creek, at Swan Creek meeting-house, on Saturday before the 4th Sabbath in September, brethren B. Lanier, A. Williams, Wm. Turner and A. Palmer. To the Pedee, to be held on Friday before the 4th Sabbath in October, at the ⋈ Roads, brethren A. Kinney, E. H. Davis and Eli Coggen. To the Sandy Creek, to be held on Friday before the 4th Sabbath in September, brethren John Charles, Robert Goaly and Isaac A. Parks.

THE FLOWERS COLLECTION RBR E Tenn #1052

6. On motion, taken up correspondence with the Bethel Association again, to be held the first Sabbath in August, 1848; and we appoint brethren Wm. Turner, B. Lanier and Jonathan Merrell, to attend the same.

7. The Circular Letter, which was prepared by br. A Williams, was read and ordered to be attached to the minutes.

8. Appointed br. Wm. Turner to write the next circular letter.

9. The Committee on Church Letters and State of Religion reported, (see page 4) and was discharged.

10. The Committee on Sabbath Schools have nothing interesting to report: Committee discharged.

11. The Committee appointed to attend Jamestown Church, all failed to attend, except br. J. Spurgen, who reports that he finds them in an unfavorable condition. We recommend them not to dissolve, but continue; and we tender them our sympathies and prayer.

12. On motion, *Resolved*, That br. J. J. James have the privilege of publishing in the Recorder, the proceedings of this meeting, with their contributions for missions.

13. The collection taken up for Home Missions amounted to $12 85, and for foreign $7 66, making in all $20 52; and we appoint brethren Wm. Turner and E. H. Davis delegates, (B. Lanier in case of failure) to the Baptist State Convention, to bear the same.

14. The Association appoint the Clerk to write a letter requesting the Convention to aid them in employing a missionary among them.

15. The committee on the memorial have laid it on the table.

16. Appointed the next Association to be held at Reed's ✕ Roads, 5 miles West of Lexington, Davidson County, to commence on the Saturday before the 3d Lord's-Day in August, 1848.

17. Appointed br. B. Lanier to preach the introductory sermon; br. A. Williams his alternate.

18. *Resolved*, That this Association appoint brethren Azariah Williams, William Turner and Benjamin Lanier, Missionaries to labor two months each within the bounds of this Association, between this and next annual meeting; and we agree to pay them for their labors the sum of $20 each, per month.

19. *Resolved*, That this Association approve of the organization of a Southern Baptist Publication Society, the object of which is to promote among the Baptists a religious literature. *Resolved* also, that this body recommend to the churches the "Southern Journal," published in the city of Richmond, Virginia.

20. *Resolved*, That the thanks of this body be recorded in the minutes to the brethren and friends for their hospitality in supporting this meeting; and may the blessing of the Lord rest upon them.

21. We appoint the Clerk to attend to the printing of these minutes, (500 in number.)

22. After singing and prayer by Elder J. J. James, this body adjourned.

BENJAMIN LANIER, *Moderator.*

AZARIAH WILLIAMS, *Clerk.*

REPORT

on the State of Religion and Church Letters.

Your Committee on the State of Religion and Church Letters, beg leave to report: We have, with watchful eyes been endeavoring to observe the signs of the times; and we are sorry to say, that within the bounds of our Association, we have nothing interesting to report. When we look over the statistics of the Churches, we observe a great destitution of ministerial labor. We see that some of the churches are not supplied with preaching; and we cannot expect fruit, where there has been no labor bestowed. But the churches that have regular preaching, are in rather a cold state. Why is all this? Your committee is of the opinion that it is a subject which deserves your most serious attention. We sincerely hope that some plan will be speedily recommended, that the destitute churches may be supplied with regular preaching; and we would earnestly urge the necessity of searching to know the reason why the churches that are supplied with preaching, are in such a cold state. We know that it is not that the Almighty is not willing to bestow; we think that it is because we do not comply with the requisition of the Gospel. We earnestly desire therefore, that church members awake to their duty; that our ministers, in future, devote more of their time in reading and studying the Scripture; and we have no doubt that, before such united efforts, under the smile and direction of heaven, the powers of darkness will give back, and the true light of the Gospel will shine forth. And it will not be long until the tone of our reports and church letters will be very cheering. All of which is respectfully submitted.

WM. TURNER, *Chairman.*

CIRCULAR.

DEAR BRETHREN: Permit us, in the present address, to call your attention to the importance of becoming spiritually or heavenly minded. We regret that our present limits barely afford room to hint in what it consists of, and how it is to be obtained. It consists of the following ingredients: Firstly, a deadness to the world; secondly, an eye habitually fixed on heaven, like Abraham, who looked for a city which hath foundations, whose builder and maker is God;—like the rest of that holy family, who, unmindful of the country from whence they came out, desired a better country, that is a heavenly, and confessed that they were strangers and pilgrims on earth. (These two ingredients are coupled together in those emphatic words to the Colossians: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your

affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God.) Thirdly, such a walk with God as Enoch maintained, consisting in an intimate communion with Him, and consciousness of living in His presence; and consisting also in a will moving in the same line with His will, and leading to all that holy and beneficent action (under the form of obedience) which God himself pursues.

The heavenly mind thus constituted, is supported by that faith which is the substance of things hoped for, the evidence of things not seen. It is accompanied, of course, with an open view of God and Christ, and is conscious of God's universal agency, and depends on him for all things. It is familiar with his mercy and truth, and trusts him unwaveringly. It sees the reality and sincerity of the appointment of Christ to his mediatorial work, and is accustomed to contemplate his fitness and sufficiency for that work, his fullness and glory, and receives him as a complete and universal Saviour, with the full assurance of hope, which brings with it that peace of God which passeth all understanding. This is the heavenly mind. To attain this is the greatest happiness on this side of heaven. The man who possesses it lives in a world independent of the world without. Riches and friends, and even health may depart, but in this new world he finds a supply of all things. Amidst all the changes of life, he has here a stable inheritance. To possess this is far more than wealth or honor. It is the highest wisdom to bend all our attention to the acquisition of this. How then shall it be obtained? This is a question of the greatest personal importance to us. How can the heavenly mind be obtained?

My first remark is, that it must be received from God. Nor must we look for the gift from God, but through a mediator. But we must also realize that the blessing cannot come from God, but as the reward of Christ's righteousness; nor be dispensed with by any other hand than that of the mediatorial King. Nor must we overlook the personality and agency of the Holy Spirit. We must be sensible that this is the divine person who immediately does the whole work, and that the influence comes from Christ only as the spirit, in the economy of redemption, is placed under him as his reward. And because the whole furniture of a heavenly mind comes from God, my second direction is that we must ask him for it in a course of habitual and earnest prayer. The man who would rise up above the standing of ordinary christians, and attain to a heavenly mind, must be much in prayer. It cannot be gained by any other means. Not an instance can be found of one raised to this enviable height, who was not pre-eminently a man of prayer. The heavenly mind depends upon prayer. God could indeed give without prayer; and the indolent are ready to imagine that being unchangeable, he will bestow according to his eternal decree, whether men pray or not. But the truth is, that God acts according to the known laws of a holy mind, and bestows his richer favors only where there is an object to draw forth his special regard. Such an object is a praying saint. Thirdly, he must be much employed in heavenly meditation. The very idea of a heavenly mind is that it is familiar with heavenly things, and deeply affected by them. You cannot be familiar with a friend without frequent intercourse with him; you cannot be familiar with any art or

practice, without repeated practice, so you cannot be familiar with heaven without frequently visiting it in your thoughts. Fourthly, the man who would attain to a heavenly mind, must be conscientious and punctual in his attendance on all the means of grace. It must not be a little thing that shall keep him from the House of God, or from prayer meeting. He must be systematic and inflexible in his private devotions, and in reading some portion of scripture every day. Fifthly, he must watch. This is a point of the utmost importance, and is frequently, in scripture, joined with prayer. Our hearts are a tinder box, ready to take fire from every spark; and the whole atmosphere around us being filled with scintillations as from a furnace, without the most constant watchfulness, some flame will secretly kindle which will burn up the whole frame of a heavenly mind. Watch the approaches of the enemy and all occasions of temptation. Watch your words and actions. Watch the approaches of Christ, and the motions of the Spirit. Watch for opportunities of doing good. The man who intends to live above the world and keep the face of heaven unclouded, must have his eyes about him. He must not suffer imaginations and thoughts and feelings to come and go as they please, without examination or care. A heavenly mind is a well regulated mind. In this, as much as in any thing, lies the difference between those eminent christians who walk with God, and those gay and easy professors who fall in with the manners of the world. One class are keeping their hearts with all diligence, and examining every object around them, and comparing it with the standard of the Word, and make this the daily toil and business of life. The other class flit along without examination or care; and if no actions or words escape them which the decent part of the world would condemn, they inquire no further. These are never likely to attain to a heavenly mind, and I am afraid they will never reach heaven itself. The man who would attain to the exalted dignity and serenity of a heavenly mind, must pursue a course of universal obedience. Every deliberate sin tends to grieve away the Spirit, and cut the sinews of faith and devotion, and prostrate the soul in the dust. I may further add, the man who would reach a heavenly mind, must be like God, much employed in doing good. The man of devotion without beneficence, may have some intercourse with his maker; and, in the ages of ignorance, when his neglect was winked at, might have had some elevated views of truth, but in these times of light, when the call for beneficent action is loudly heard from heaven and earth, he can never be admitted to an intimate walk with God. God will not walk with any man who is so unlike him; as with all their prayers, will not give a cent or put forth his hand to save a world from death.

It is necessary to the attainment of a heavenly mind, that a man possess a single eye—that he be not divided between the world and God, and keep a double object in view. To have two masters, or a double object, is to have an evil eye; to have a single object, as the one which controls the heart and life, is to have a single eye. None but those who answer the latter description, can live in the unclouded light of heaven. What saith the Scripture? If thine eye be single, thy whole shall be full of light; but if thine eye be evil [double] thy whole body shall be full of darkness. Those professors of religion,

whose principal object, from month to month, is to get gain, will certainly never obtain a heavenly mind ; and if there is any truth in the Bible, they will never reach heaven itself. Finally, a man cannot expect to ascend to this holy and happy elevation, without setting his mind upon it as the personal good to which all others must submit. He must determine to have this, whatever else is given up—to have it at all hazards and sacrifices,—to make every thing else bend and give way to this. He must say, God helping me, I must and will have this. Let every thing else go.

The man who thus resolves and perseveres, in the manner already described, will obtain this most desirable good, for God has promised success: Seek and ye shall find. The soul of the diligent shall be made fat. Delight thyself in the Lord, and he shall give thee the desires of thy heart. How much more shall your heavenly father give the Holy Spirit to them that ask him.

Here then is a good within the reach of every man, who will feel right and do his duty. And it is worth more in the present life than thrones and kingdoms. And now the question is, will you drop every other concern and rise up to this pursuit? Not one of you is excluded from spending your life high under the arch of heaven, far above the world, in full view of the heavenly city, knowing that to be your eternal home, and sheltered there from all the cares and troubles of life. The means by which you can make the ascent, have been pointed out. And now the question is, will you come up to this high and holy life, or will you grovel still in the dust, sighing, suffering, dying? There is but one mind that can answer the question, and that mind is your own. What say you now, my brethren? Will you start from your slumbers, and take hold of the strength of God and mount, or will you lose it all, and linger still in the dust?—If the latter, complain not hereafter of the want of comfort. If the troubles of life find you sleeping in their own domains, accuse not God. Be it remembered then that you had an opportunity to escape from them all, and live above their reach. If dismal doubts find you and break your peace, remember that you have none to blame but yourselves; for you had the offer of an abode in the confines of the New Jerusalem, surrounded with light that would have chased every fear away.

My brethren, you are all eagar for happiness. Now the way is pointed out in which you may obtain it—a short way, the only way. You have met with disappointments in the world. Some of you have been unfortunate,—others of you have lost near and dear friends. You find below only what breaks your heart. Now then let us escape from all these, and live above their reach. Let us go up and be happy. Blessed be God for these tidings to sooth the anguished mind. Blessed be God for the offer of rest before we die. Our habitation here is desolate; thanks to his name that he has offered us abode so near his seat. O my soul, praise the Lord, and that is within me, praise his holy name forever. Amen.

AZARIAH WILLIAMS.

A Table of Contents.

CHURCHES.	COUNTIES	POST OFFICES	BY WHOM SUPPLIED	DELEGATES' NAMES.	Baptized	Rec. by letter	Restored	Dismissed	Excluded	Deceased	Total Numb	Contributions	Church Met.
Lick Creek,	Davidson,	Jackson Hill,	A. Kinney	A Kinney, Jas Adderton, M Redwine				1			39	1 50	4S
Jersey,	do	Cotton Grove,	Wm. Turner	Wm Turner Jno Merrell, J Wiseman	1	1		4	1	4	196	2 00	1S
Abbott's Creek,	do	Browntown,	B. Lanier	J Spurgen, J Welch, Jno Teague	5					1	38	1 00	3S
Tom's Creek,	do	Mt. Lebanon,	B. Lanier	B Lanier, J Lanier, P Riley							25	75	1S
Jamestown,	Guilford	Jamestown,								1	6	10	4S
Liberty,	Davidson	Fair Grove,	B. Lanier	B May, H Fouts, D Canoy	1				1		44	92½	2S
Holloways,	do	Cotton Grove,	A. Kinney	C Smith, A Palmer, F Beanblossom	1					1	67	1 50	2S
New Friendship	Stokes	Salem,		Jno Charles, J Styers, A Delapp						1	13	72½	2S
Big Creek,	Montgomery,	Wind Hill,	S. P. Moton	E H Davis, E Coggen, Wm Crouder						1	25	75	3S
Pine M. House,	Davidson	Jersey Settlement		E Nunly, R Barnes				2			8	1 00	4S
Reed's ⋈ Roads	do	Lexington,	A. Williams	G Tussey, A Yarbrough, I A Parks							48	1 50	2S
Marion,	do	do	*R. Goaly,	R Wetherington, J Green, R Goaly	2			2	1	3	35	1 15	4S
				Total,	10	1		9	3	12	543	12 90	

This Association has within its bounds four Ordained Preachers, to wit: A. Kinney, of Lick Creek; B. Lanier, of Tom's Creek; Wm. Turner, of the Jersey; and A. Williams, of Reed's ⋈ Roads. And four Licentiates: G. Tussey, of Reed's ⋈ Roads; John R. Owen and Robert Goaly, of Marion; and Dempsey Parks, of Lick Creek.

* At present, but not called by the Church.

MINUTES

Of the Fourteenth Anniversary of the

LIBERTY ASSOCIATION,

held at Lick Creek Church, Davidson County, N. C.,

August the 15th and 17th days, 1846.

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1. The introductory sermon was delivered by br. Wm. Turner, from II Cor. 10 ch. 4 v.

2. The Association was then organized by br. B. Lanier acting as Moderator *pro. tem.*

3. After singing and prayer by br, B. Lanier, letters from the churches were handed in and their contents noted. (See last page.) The Association then proceeded to elect br. Lanier *Moderator.*

4. Opened the doors for the reception of corresponding messengers: Br. Thompson, from the Yadkin Association ; J. Ballard and S. P. Moton, from the Pedee Association, and Wm. Hall from the same ; and Wm. Lineberry, from the Sandy Creek Association, appeared.

5. An invitation given to ministering brethren to take seats with us: Br. Robert J. Devin accepted the invitation.

6. Appointed brethren Joseph Spurgen, Wm. Turner, Enoch Davis, with the Moderator and Clerk, a Committee of Arrangements.

7. Appointed brethren Jacob Feezer and Richard Witherington, a Committee of Finance.

8. Called for the Circular prepared by br. Wm. Turner, and referred to the Committee of Arrangements.

9. Appointed brethren R. J. Devin, Wm. Turner and J. Spurgen, a committee on Church Letters and State of Religion, and report on Monday to this Association.

10. Appointed brethren Richard Witherington, David Kanoy and R. J. Devin, a Committee on Sabbath Schools, and report on Monday next.

11. Appointed Elders Robert J. Devin, Wm. Lineberry and P. Thompson, to occupy the stand on to-morrow. Preaching to commence at 10 o'clock.

12. Adjourned until Monday 9 o'clock. Prayer by br. Devin.

SABBATH.

Elder Robert J. Devin opened divine service by singing and prayer, and preached from Gal. 6. 14. Elder Wm. Lineberry followed from Rom. 5. 1 2, and preached a missionary sermon. Elder P. Thompson concluded the service at 3 o'clock, from Matth. 28. 19 20.

MONDAY, AUGUST 17, 1846.

Met according to adjournment Prayer by br. Lineberry.

1. Called over delegate's names, and read the rules of decorum.

2. The Committee of Arrangements reported and were discharged.

3. The Committee of Finance reported that they had received from the churches $14 29 cents. Money paid over to the Treasurer, and committee discharged.

4. Corresponding messengers reported: Brn. Turner and Williams, appointed to the Yadkin, gave satisfactory cause to this Association for not attending. Br. David Huffman attended the Brier Creek As-

sociation, and was cordially received. Br. B. Lanier attended the Pedee Association, and was cordially received; the other brethren appointed failed, and were excused. Brn. Turner and Parks failed to attend the Sandy Creek Association, and gave satisfactory excuse; br. Davis also gave satisfactory excuse.

5. Br. David Huffman, our delegate to the Convention, reported that he attended the Convention, and was cordially received; paid over the money to the Treasurer, and approved highly of the management of the same.

6. Appointed brn. J. Spurgen, Wm. Turner, A. Williams, B. Lanier and D. Kanoy, a committee to attend Jamestown Church, enquire into their standing, and take into consideration whether they shall be dissolved. We appoint Saturday before the 4th Sabbath in April next.

7. Appointed corresponding messengers to the following Associations: To the *Yadkin*, to be held the first Sunday in October, at Vernon, in Iredell county, brn. Wm. Turner, B. Lanier and Wm. Owen. To the *Brier Creek*, to be held the 4th Sunday in September, at Antioch, Wilkes county, brn. A. Williams, A. Delap and John Teague. To the *Peedee*, to be held on Friday before the 3d Sabbath in October, at Kendal's Meeting-House, br. A. Kinny, G. Riley and J. Adderton. To the *Sandy Creek*, to commence on Friday before the 1st Sunday in October, at Love's Creek, Chatham county, brn. J. Spurgen, A. Kinny and Enoch Davis.

8. The Circular Letter, which was prepared by br. Wm. Turner, was read and ordered to be attached to the minutes.

9. Appointed br. Azariah Williams to write the next circular letter.

10. Appointed the next Association to be held at Abbott's Creek Church, Davidson county, near Browntown, to commence the Saturday before the 3d Lord's Day in August, 1847.

11. Appointed br. A. Williams to preach the introductory sermon, and br. Wm. Turner his alternate.

12. We appoint brn. Turner, R. Witherington and A. Delap, a Committee on the State of Religion and Church Letters; and brn. B. Lanier, A. Kinney and David Kanoy, a Committee on Sabbath Schools, and report to the next Association.

13. The collection taken up for Home Missions amounted to $10 25. And we appoint br. Wm. Turner our delegate to the Baptist State Convention, to bear the same.

14. Called on Committee on Church Letters and State of Religion, and also on Sabbath Schools, to report. Committee reported and were discharged. (See page 3.)

15. The Resolution concerning the Presbyteries was lost by a majority voting against it.*

16. *Resolved*, That the thanks of this Association be recorded on the Minutes to the brethren and friends for their hospitality in supporting this meeting.

17. We appoint the Clerk to attend to the printing of these Minutes, 500 in number.

BENJAMIN LANIER, *Moderator*.

AZARIAH WILLIAMS, *Clerk*.

*Lick Creek, Abbott's Creek, Holloways, New Friendship, Big Creek, Pine M. House, and Marion, voted against the 15th Resolution. Jersey Church, Toms Creek, Liberty, and Reed's X Roads in favor of it.

THE FLOWERS COLLECTION RBR E Tenn # 1052

REPORTS OF COMMITTEES.

The Committee on the State of Religion have nothing very interesting to report. From the reading of the Church Letters we regret to learn the fact, that coldness and luke-warmness prevail to an alarming extent. We would therefore urge upon the churches and ministers composing this Association the necessity of renewed exertion and redoubled diligence and activity in the cause of religion. When we consider the worth of souls, and the deep degradation and guiltiness into which they have sunk;—when we think of the love of Christ, and the sacrifice he made to accomplish human salvation;—when we look around us upon the field whitening for the harvest, and inviting the reaper's toil;—and above all when we remember the obligations which rest upon us to labor for the good of our race:—these considerations should be a loud call to us to renew our exertions to extend the Redeemer's kingdom. With the example of Christ and his followers before us, let us catch the heavenly spirit, by which they were animated, and adopt as our motto, "None of us liveth to himself." Your committee would urge, both ministers and churches, to labor and pray more for revivals of religion amongst us; for we hope and trust that a better day is dawning, when the Lord will be pleased to pour out his Spirit upon the churches of this Association. All of which is respectfully submitted. R. J. DEVIN, *Chairman.*

Your Committee on Sabbath Schools beg leave to report that they have nothing interesting to present to the Association. In consequence of the apathy and indifference of the churches, but little has been done.

We have been taught by experience and observation the utility and importance of this Institution; and we cannot too strongly urge our brethren to engage in this pleasing task of philanthropy.

We would say that the principal cause of delay seems to exist, not in the children, nor in the want of a sufficient number to constitute a school, but in an unwillingness on the part of parents, guardians, and members of the church, to forego their Sunday pleasures, and confine themselves to doing good at home, instead of gratifying the usual propensity of riding a long distance to hear some new or strange preacher; and, in many instances, leaving their children to wander over the neighborhood without restraint and without instruction.—Will you not use the time and talents which God has given you, so as to leave the world better for having lived in it, and to transmit to generations yet unborn your names, brighter and more honorable than the mightiest conquerors. All of which is respectfully submitted.

R. J. DEVIN, *Chairman.*

The Association recommends to the brethren and sisters composing the Tom's Creek Church, that they receive sister Charity Adderton into their fellowship, as they think her acknowledgment sufficient, and have extended unto her the right hand of fellowship; as the church no longer exists that excluded her, but seems to be a new church, at the same place, of Missionary Baptists instead of Anti-missionary, composing mostly new members at present.

Done by order of the Association. A. W. *Clerk.*

N. B. The amount of contributions sent up by the Churches, as stands opposite, is not correct. The true amount is $14 07 cents. Received of the Treasurer 70 cents. Making in all $14 77 cents.

CIRCULAR LETTER.

The Ministers and Messengers composing the Liberty Association, to the Churches they represent, send christian salutation:

DEAR BRETHREN:

The MINISTER is the subject of this letter.—In the first place we will show the design of God, in calling men to the work of the ministry. When God created man, he was pleased with him, from the fact, that He gave him dominion over the earth, and planted a garden in Eden, and placed him therein to dress and to keep it. Man was not, as yet, disqualified for enjoyment in the presence of God, for the Lord blessed them and said "be fruitful and multiply, and replenish the earth." He appears to have been present with his God, for the Lord talked to him. But very soon, how changed the scene!—he hides himself, and hears only the voice of the Lord God walking in the garden. Man fell, and exposed himself, with all his posterity, to the penalty of the law—disqualified himself for the service of God—is most unwilling to serve Him, and is in a state of enmity with God, and, without a mediator, could not be saved. The great plan of salvation was devised, and a Saviour promised: "The seed of the woman shall bruise the serpent's head." Gen. 3. 15.—This promise was renewed to Abraham, Gen. 12. 3. Thus early the Lord was pleased to reveal His will, and His great love to man, by His angels, and by His Spirit. Afterward Moses was raised up, and a series of Prophets, and religious teachers have been appointed and raised up by God, down to the present time; for the Lord has not left himself without a witness. When the fullness of the time had come, God sent His Son, who gave his life a sacrifice to redeem the world. Christ was the true light.—Now the darkness and mist which had enveloped the plan of salvation for ages, under the Mosaic dispensation, begins to recede. This is the time spoken of by the prophet Isaiah 40. 1—4.—Here the gospel ministry commenced. "The law and the prophets were until John: since that time the kingdom of God is preached." Luke 16. 16. John the Baptist came preaching in the wilderness of Judea, Matth. 3 1. Soon our Saviour comes preaching, saying, "The time is fulfilled, the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1. 14. 15. He chose his twelve Apostles, and sent them forth to preach. Matth. 10. 7. As the light of divine truth spread, and time rolled on, other ministers were raised up, who have born testimony of the truth, and have preached Jesus Christ down to the present day. From the foregoing, we draw the inference, that it has been, and is the design of God, in the choice of holy men and prophets, apostles and ministers, to secure the benefits of the atonement of Christ to a lost and ruined world

As it is the duty of churches to encourage such as feel it impressed upon their minds to preach the gospel, we proceed, in the second place, to impress upon your minds the requisite qualifications of a minister of the gospel. In doing this, we could wish that our pen was inspired; because results of vital importance to the church depend upon it.—The first requisite and vital qualification is that the individual be converted to God—that he be brought to feel and know what he is by nature, and experience that degree of penitency, which will humble and bring him to the foot of the cross: where, yielding his all, and bidding adieu to the world, his sinful pleasures and himself, he enters into solemn covenant with his God, and feels His love shed abroad in his heart. Having felt the nature and the power of sin, he is now, in one respect, qualified to teach others. In the second place, we believe in a call to the ministry. It is not the prerogative of the parent to select the son that shall minister at the altar. He must be called of God, as was Aaron. Heb. 5. 4. Exodus 28. 1. The apostles were called; and indeed all who are God's ministers, must experience a calling, by the spirit, to this great work. This calling is understood by the longing desire that is excited in the bosom, for the salvation of sinners—seeing the danger to which they are exposed—convinced of the ability and willingness of Christ to save, a strong desire arises to be qualified and engaged in the great work of offering the bread of life to a perishing world;—not for filthy lucre's sake, but that sinners may be converted to God. Nay, is he not willing, and does he not make many sacrifices to benefit his fellow men? It is the sphere in which his thoughts delight to move; and do not many exhortations pass through his mind, whilst engaged at his daily occupation? We say, a desire to be qualified for as well as engaged in the work.—Therefore we conclude that, in order to be God's minister, a man must be morally qualified, and called by the Spirit. This moral qualification must regulate the conduct of the individual in after life; above all, the minister of the gospel should adorn the doctrine of our Saviour by a holy walk and godly conversation. Let the dignity of the christian ministry be impaired, and the influence of the christian church is destroyed. Under the Mosaic dispensation, physical defects disqualified individuals for filling the office of Priests: every thing seems to have been included that would prevent their acting with judgment, or tend to dishonor the office. Lev. 21 and 22 ch. Then we conclude that a Bishop must be blameless, as to his moral character; that he should be of good behaviour; not a novice, but experienced; moreover he must have a good report of them that are without; and last, but not least, forwardness never should be his characteristic. We believe that it is your indispensible duty, in encouraging and sending forth young gifts, to have regard to the qualifications spoken of by the apostle Paul, I Tim. 2. 2–7, Titus 1. 6–9. You should be prompted to this from the character of its author, and from the sad consequences of a contrary course. Look at many of the Baptist churches, and what are they? May we not truly say, little more than nurseries of ignorance. What influence do they exert? and why is all this? the answer is ready, they need a dignified and efficient ministry. In the third place, we believe that a man should be literally qualified to preach the gos-

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portion of time do many of our ministers devote to the reading and study of the scripture! how many, instead of denying themselves and taking up the cross, and going to places and meetings where they might be useful, choose to remain at home and attend to worldly concerns. Thirdly, it is his duty to attend to the affairs of the church, administer the ordinances of the gospel, visit the sick and poor in their distress, and to do all in his power to advance the interest of the Redeemer's kingdom. Are there not many censurable upon this point? To see, with apparent unconcern, churches dwindle, and the spiritual wants of the people unsupplied; and instead of visiting the sick and poor, to be most frequently found where they themselves can enjoy the most ease and pleasure, bespeak indolence and taste that never should characterize a minister of the gospel. We fear that too many ministers of the gospel are strangers to the inmates of too many of the cottages which are scattered over our country. Here we scarcely can forbear presenting to your consideration the claims of the Bible and Missionary Societies. But, as it would be a digression, we forbear.

For the want of room, we close with a brief review. First, It will be a time of weeping and lamentation, when sinners will be called upon to render a reason why they have not heeded the instructions of the religious teachers, whom God hath sent to offer them life and salvation. Second, It will be a time when professors of religion will reproach themselves, when the Lord shall call them to a reckoning; and when they feel and acknowledge how they have abused their privileges, and done so little in the cause of Him whom they profess to have served. Third, It will be a solemn day, when ministers of the gospel will be called upon to give an account of their stewardship: when, probably through their neglect, sinners, weeping and trembling, will depart into everlasting fire. If there could be weeping in heaven, would not professors of religion and ministers of the gospel weep over neglected opportunities and misspent time.

May the Lord guide us by his Spirit, and help us to live unto Him, and not unto ourselves, and eventually save us, for the Redeemer's sake. AMEN.

WILLIAM TURNER.

A Table of Contents.

CHURCHES	COUNTIES	POST OFFICES	BY WHOM SUPPLIED	DELEGATES NAMES.	Baptized.....	Rec.by Letter	Restored	Dismissed	Excluded	Deceased	Total Numb'r	Contributions	Ch. Meetings
Lick Creek	Davidson	Jackson Hill	A Kinney	A Kinny, James Adderton, B Carrol					1	3	39	$ 1 50	48
Jersey	do	Cotton Grove	Wm Turner	{ Wm Turner, Jacob Feezer, W Owen	9			3		10	203	3 80	18
				{ Colored members							93		
Abbott's Creek	do	Browntown	B Lanier	Joseph Spurgen, Davis Raper, J Teague	4	1				1	34	1 00	38
Tom's Creek	do	Mt. Lebanon	B Lanier	B Lanier, George Riley, Peter Riley		1				1	25	75	18
Jamestown	Guilford	Jamestown	No supply	Not represented							8		48
Liberty	Davidson	Fair Grove	B Lanier	John Fine, David Kanoy, And'w Hoover	2				1	1	58	1 00	28
Holloways	do	Cotton Grove	A Kinney	Geo Cross, John Cross, A Beamblossom				1		2	67	1 80	28
New Friendship	Stokes	Salem	No supply	John Charles, Jesse Styers, A Delap							14	50	18
Big Creek	Montgomery	Windhill	S P Moton	Matthew Davis C H Davis Eli Davis			1	2	1		27	75	38
Pine M. House	Davidson	Jersey Settlement	No supply	Elisha Nunly Richard Barns J Hunt							11	80	48
Reed's X Roads	do	Lexington	A Williams	A R Craver Enos Lanning J A Owen	1			2	2	1	49	1 50	28
Marion	do	do	A Williams	R Witherington J H Davis A G Allen	4			5	1	1	39	1 00	48
				Total	20	2	1	13	6	20	574	14 20	

This Association has within its bounds four Ordained Preachers to wit. A. Kinney, of Lick Creek, B Lanier, of Toms Creek, Wm Turner of the Jersey, and A Williams of Reeds X Roads. And five Licentiates; G Tussey of Reeds X Roads and J R Owen, Rob Goely W J Witherington, of Marion, and Dempsey Parks of Lick Creek.

THE FLOWERS COLLECTION

MINUTES

Of the Fourteenth Anniversary of the

LIBERTY ASSOCIATION,

held at Lick Creek Church, Davidson County, N. C.,

August the 15th and 17th days, 1846.

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1. The introductory sermon was delivered by br. Wm. Turner, from II Cor. 10 ch. 4 v.

2. The Association was then organized by br. B. Lanier acting as Moderator *pro. tem.*

3. After singing and prayer by br. B. Lanier, letters from the churches were handed in and their contents noted. (See last page.) The Association then proceeded to elect br. Lanier *Moderator.*

4. Opened the doors for the reception of corresponding messengers: Br. Thompson, from the Yadkin Association; J. Ballard and S. P. Moton, from the Pedee Association, and Wm. Hall from the same; and Wm. Lineberry, from the Sandy Creek Association, appeared.

5. An invitation given to ministering brethren to take seats with us: Br. Robert J. Devin accepted the invitation.

6. Appointed brethren Joseph Spurgen, Wm. Turner, Enoch Davis, with the Moderator and Clerk, a Committee of Arrangements.

7. Appointed brethren Jacob Feezer and Richard Witherington, a Committee of Finance.

8. Called for the Circular prepared by br. Wm. Turner, and referred to the Committee of Arrangements.

9. Appointed brethren R. J. Devin, Wm. Turner and J. Spurgen, a committee on Church Letters and State of Religion, and report on Monday to this Association.

10. Appointed brethren Richard Witherington, David Kanoy and R. J. Devin, a Committee on Sabbath Schools, and report on Monday next.

11. Appointed Elders Robert J. Devin, Wm. Lineberry and P. Thompson, to occupy the stand on to-morrow. Preaching to commence at 10 o'clock.

12. Adjourned until Monday 9 o'clock. Prayer by br. Devin.

SABBATH.

Elder Robert J. Devin opened divine service by singing and prayer, and preached from Gal. 6. 14. Elder Wm. Lineberry followed from Rom. 5. 1 2, and preached a missionary sermon. Elder P. Thompson concluded the service at 3 o'clock, from Matth. 28. 19 20.

MONDAY, AUGUST 17, 1846.

Met according to adjournment Prayer by br. Lineberry.

1. Called over delegate's names, and read the rules of decorum.

2. The Committee of Arrangements reported and were discharged.

3. The Committee of Finance reported that they had received from the churches $14 29 cents. Money paid over to the Treasurer, and committee discharged.

4. Corresponding messengers reported: Brn. Turner and Williams, appointed to the Yadkin, gave satisfactory cause to this Association for not attending. Br. David Huffman attended the Brier Creek As-

sociation, and was cordially received. Br. B. Lanier attended the Pedee Association, and was cordially received; the other brethren appointed failed, and were excused. Brn. Turner and Parks failed to attend the Sandy Creek Association, and gave satisfactory excuse; br. Davis also gave satisfactory excuse.

5. Br. David Huffman, our delegate to the Convention, reported that he attended the Convention, and was cordially received; paid over the money to the Treasurer, and approved highly of the management of the same.

6. Appointed brn. J. Spurgen, Wm. Turner, A. Williams, B. Lanier and D. Kanoy, a committee to attend Jamestown Church, enquire into their standing, and take into consideration whether they shall be dissolved. We appoint Saturday before the 4th Sabbath in April next.

7. Appointed corresponding messengers to the following Associations: To the *Yadkin*, to be held the first Sunday in October, at Vernon, in Iredell county, brn. Wm. Turner, B. Lanier and Wm. Owen. To the *Brier Creek*, to be held the 4th Sunday in September, at Antioch, Wilkes county, brn. A. Williams, A. Delap and John Teague. To the *Peedee*, to be held on Friday before the 3d Sabbath in October, at Kendal's Meeting-House, br. A. Kinny, G. Riley and J. Adderton. To the *Sandy Creek*, to commence on Friday before the 1st Sunday in October, at Love's Creek, Chatham county, brn. J. Spurgen, A. Kinny and Enoch Davis.

8. The Circular Letter, which was prepared by br. Wm. Turner, was read and ordered to be attached to the minutes.

9. Appointed br. Azariah Williams to write the next circular letter.

10. Appointed the next Association to be held at Abbott's Creek Church, Davidson county, near Browntown, to commence the Saturday before the 3d Lord's Day in August, 1847.

11. Appointed br. A. Williams to preach the introductory sermon, and br. Wm. Turner his alternate.

12. We appoint brn. Turner, R. Witherington and A. Delap, a Committee on the State of Religion and Church Letters; and brn. B. Lanier, A. Kinney and David Kanoy, a Committee on Sabbath Schools, and report to the next Association.

13. The collection taken up for Home Missions amounted to $10 25. And we appoint br. Wm. Turner our delegate to the Baptist State Convention, to bear the same.

14. Called on Committee on Church Letters and State of Religion, and also on Sabbath Schools, to report. Committee reported and were discharged. (See page 3.)

15. The Resolution concerning the Presbyteries was lost by a majority voting against it.*

16. *Resolved*, That the thanks of this Association be recorded on the Minutes to the brethren and friends for their hospitality in supporting this meeting.

17. We appoint the Clerk to attend to the printing of these Minutes, 500 in number.

BENJAMIN LANIER, *Moderator.*

AZARIAH WILLIAMS, *Clerk.*

*Lick Creek, Abbott's Creek, Holloways, New Friendship, Big Creek, Pine M. House, and Marion, voted against the 15th Resolution. Jersey Church, Toms Creek, Liberty, and Reed's X Roads in favor of it.

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REPORTS OF COMMITTEES.

The Committee on the State of Religion have nothing very interesting to report. From the reading of the Church Letters we regret to learn the fact, that coldness and luke-warmness prevail to an alarming extent. We would therefore urge upon the churches and ministers composing this Association the necessity of renewed exertion and redoubled diligence and activity in the cause of religion. When we consider the worth of souls, and the deep degradation and guiltiness into which they have sunk;—when we think of the love of Christ, and the sacrifice he made to accomplish human salvation;—when we look around us upon the field whitening for the harvest, and inviting the reaper's toil;—and above all when we remember the obligations which rest upon us to labor for the good of our race:—these considerations should be a loud call to us to renew our exertions to extend the Redeemer's kingdom. With the example of Christ and his followers before us, let us catch the heavenly spirit, by which they were animated, and adopt as our motto, "None of us liveth to himself." Your committee would urge, both ministers and churches, to labor and pray more for revivals of religion amongst us; for we hope and trust that a better day is dawning, when the Lord will be pleased to pour out his Spirit upon the churches of this Association. All of which is respectfully submitted. R. J. DEVIN, *Chairman.*

Your Committee on Sabbath Schools beg leave to report that they have nothing interesting to present to the Association. In consequence of the apathy and indifference of the churches, but little has been done.

We have been taught by experience and observation the utility and importance of this Institution; and we cannot too strongly urge our brethren to engage in this pleasing task of philanthropy.

We would say that the principal cause of delay seems to exist, not in the children, nor in the want of a sufficient number to constitute a school, but in an unwillingness on the part of parents, guardians, and members of the church, to forego their Sunday pleasures, and confine themselves to doing good at home, instead of gratifying the usual propensity of riding a long distance to hear some new or strange preacher; and, in many instances, leaving their children to wander over the neighborhood without restraint and without instruction.—Will you not use the time and talents which God has given you, so as to leave the world better for having lived in it, and to transmit to generations yet unborn your names, brighter and more honorable than the mightiest conquerors. All of which is respectfully submitted.

R. J. DEVIN, *Chairman.*

The Association recommends to the brethren and sisters composing the Tom's Creek Church, that they receive sister Charity Adderton into their fellowship, as they think her acknowledgment sufficient, and have extended unto her the right hand of fellowship; as the church no longer exists that excluded her, but seems to be a new church, at the same place, of Missionary Baptists instead of Anti-missionary, composing mostly new members at present.

Done by order of the Association. A. W. *Clerk.*

N. B. The amount of contributions sent up by the Churches, as stands opposite, is not correct. The true amount is $14 07 cents. Received of the Treasurer 70 cents. Making in all $14 77 cents.

CIRCULAR LETTER.

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In the third place, we proceed to show what is the duty of a minister of the gospel. First, it is his duty to read and study the scriptures; to improve his mind, and make every attainment that his circumstances will permit, so that he can exhibit, in an unclouded manner, the truth, as it is in Jesus, and stop the mouths of vain talkers. II Tim. 2, 15. Titus 1. 6—11. Secondly, it is his duty to go and preach the gospel, to offer life and salvation to all mankind, without respect of persons. How few discharge these duties! What a small

portion of time do many of our ministers devote to the reading and study of the scripture! how many, instead of denying themselves and taking up the cross, and going to places and meetings where they might be useful, choose to remain at home and attend to worldly concerns. Thirdly, it is his duty to attend to the affairs of the church, administer the ordinances of the gospel, visit the sick and poor in their distress, and to do all in his power to advance the interest of the Redeemer's kingdom. Are there not many censurable upon this point? To see, with apparent unconcern, churches dwindle, and the spiritual wants of the people unsupplied; and instead of visiting the sick and poor, to be most frequently found where they themselves can enjoy the most ease and pleasure, bespeak indolence and taste that never should characterize a minister of the gospel. We fear that too many ministers of the gospel are strangers to the inmates of too many of the cottages which are scattered over our country. Here we scarcely can forbear presenting to your consideration the claims of the Bible and Missionary Societies. But, as it would be a digression, we forbear.

For the want of room, we close with a brief review. First, It will be a time of weeping and lamentation, when sinners will be called upon to render a reason why they have not heeded the instructions of the religious teachers, whom God hath sent to offer them life and salvation. Second, It will be a time when professors of religion will reproach themselves, when the Lord shall call them to a reckoning; and when they feel and acknowledge how they have abused their privileges, and done so little in the cause of Him whom they profess to have served. Third, It will be a solemn day, when ministers of the gospel will be called upon to give an account of their stewardship: when, probably through their neglect, sinners, weeping and trembling, will depart into everlasting fire. If there could be weeping in heaven, would not professors of religion and ministers of the gospel weep over neglected opportunities and misspent time.

May the Lord guide us by his Spirit, and help us to live unto Him, and not unto ourselves, and eventually save us, for the Redeemer's sake. AMEN.

WILLIAM TURNER.

A Table of Contents.

CHURCHES	COUNTIES	POST OFFICES	BY WHOM SUPPLIED	DELEGATES NAMES.	Baptized.....	Rec. by Letter	Restored	Dismissed	Excluded	Deceased	Total Numbr	Contributions	Ch. Meetings
[illegible]	Davidson	Jackson Hill	A Kinney	A Kinny, James Adderton, B Carrol					1	3	39	$ 1 50	4S
Jersey	do	Cotton Grove	Wm Turner	} Wm Turner, Jacob Feezer, W Owen } Colored members	9			3		10	203 93	3 80	1S
Abbotts Creek	do	Browntown	B Lanier	Joseph Spurgen, Davis Raper, J Teague	4	1				1	31	1 00	3S
Toms Creek	do	Mt. Lebanon	B Lanier	B Lanier, George Riley, Peter Riley		1				1	25	75	1S
Jamestown	Guilford	Jamestown	No supply	Not represented							8		4S
Liberty	Davidson	Fair Grove	B Lanier	John Fine, David Kanoy, And'w Hoover	2				1	1	58	1 00	2S
Holloways	do	Cotton Grove	A Kinney	Geo Cross, John Cross, A Beamblossom				1		2	67	1 80	2S
New Friendship	Stokes	Salem	No supply	John Charles, Jesse Styers, A Delap							14	50	1S
Big Creek	Montgomery	Windhill	S P Moton	Matthew Davis C H Davis Eli Davis			1	2	1		27	75	3S
Pine M. House	Davidson	Jersey Settlement	No supply	Elisha Nunly Richard Barns J Hunt							11	80	4S
Reed's X Roads	do	Lexington	A Williams	A R Craver Enos Lanning J A Owen	1			2	2	1	49	1 50	2S
Marion	do	do	A Williams	R Witherington J H Davis A G Allen	4			5	1	1	39	1 00	4S
				Total	20	2	1	13	6	20	574	14 20	

This Association has within its bounds four Ordained Preachers to wit. A. Kinney, of Lick Creek, B Lanier, of Toms Creek, Wm Turner of the Jersey, and A Williams of Reeds X Roads. And five Licentiates; G Tussey of Reeds X Roads and J R Owen, Rob Gouly W J Witherington, of Marion, and Dempsey Parks of Lick Creek.

MINUTES

OF THE THIRTEENTH ANNIVERSARY OF THE

LIBERTY ASSOCIATION,

Held at Jersey Church, Davidson Co., N. C., August 16,18, 1845.

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1. The introductory sermon was delivered by br. A. KINNEY, from II Cor. 5th chapter, 20th verse.

2. The Association was then organized by br. W. H. HAMNER acting as Moderator *pro tem.*, and br. N. PARKS, Clerk *pro tem.*

3. After singing and prayer by br. McNabb, letters from the Churches were handed in, and their contents noted. (See last page.) The Association then proceeded to elect br. ELI CARROL, *Moderator.*

4. Opened the doors for the reception of corresponding messengers: Br. P. Phifer and Thompson, from the Yadkin Association, and br. J. J. James, from the Bulah Association, appeared, and were received.

5. An invitation given to ministering brethren to take seats with us: Brethren McNabb, agent for the Wake Forest College, and J. J James, agent for the Baptist State Convention, br. Wm. H. Hamner and Wm. Turner, accepted the invitation.

6. Appointed brethren James Wiseman, John Charles and Alfred Kinney, with the Moderator and Clerk, a Committee of Arrangements.

7. Appointed brethren Enoch Davis and A. Delappe, a Committee of Finance.

8. Called for the Circular prepared by B. Lanier.

9. Brethren Hamner, Phifer, McNabb, J. J. James and Wm. Turner, appointed a Committee on Church Letters, and State of Religion, and report to this Association on Monday next.

10. The same Committee as in No. 9, instructed to take into consideration the subject of Sabbath Schools and report on Monday next.

11. Appointed Elders P. Phifer, R. McNabb and J. J. James, to occupy the stand on to-morrow. Preaching to commence at 10 o'clock; and br. J. J. James to preach the missionary sermon at 11 o'clock, and a collection to be taken up for Home Missions.

12. Adjourned until Monday 10 o'clock.

SABBATH.

Elder R. McNabb preached from Jeremiah the 20th ch. and first clause of the 23rd verse. Elder J. J. James followed from Phil. 2nd ch. 5th verse, and preached a missionary sermon. Elder P. Phifer preached from Romans 2nd ch. 4th verse.

MONDAY, AUGUST 18th, 1845.

Met according to adjournment. Prayer by br. Paul Phifer.

1. Called over delegates' names, and read the rules of decorum.

2. The Committee of Arrangements reported and were discharged.

3. The Committee of Finance reported that they had received from the churches $12 87½ cents. Money paid over to the Treasurer, and committee discharged.

4. Corresponding Messengers reported: Brn. Wm. Turner and N. Parks, appointed to the Yadkin, gave satisfactory cause to the Association. Br. J. Spurgin and David Huffman, attended the Brier Creek Association, and were cordially received. Br. Eli Coggin attended the Pedee Association, instead of the brethren appointed, and was cordially received. Br. Wm. H. Hamner was excused for not attending the Sandy Creek Association; br. J. Charles attended and was cordially received.

5. Br. Wm. Turner, our delegate to the Convention, reported that he attended the Convention and was received cordially; paid over the money to the Treasurer, and approved highly of the management of the same.

6. Appointed corresponding messengers to the following Associations: To the *Yadkin* Association, brn. Wm. H. Hamner, Wm. Turner and A. Williams; to be held at Flat Rock, on Saturday before the first Sunday in October. To the *Brier Creek*, brn. Wm. H. Hamner, A. Delappe and D. Huffman; to be held on Saturday before the fourth Sabbath in September. To the *Pedee*, brn. A. Kinney, B. Lanier and Eli Coggin; to be held on Friday before the second Sabbath in October. To the *Sandy Creek*, brn. Wm. Turner, N. Parks and E. Davis; to be held at the Mineral Springs, Chatham County, commencing on Friday before the fourth Sabbath in September.

7. Appointed Wm. Turner to write the next circular address.

8. Appointed the next Association to be held at Lick Creek church, Davidson County, to commence the Saturday before the third Sabbath in August next.

9. Appointed br. Wm. Turner to preach the introductory sermon; br. B. Lanier his alternate.

10. A Query was taken up from Reeds Church, which was discussed and laid on the table.

11. The circular letter prepared by br. Lanier, was read and unanimously adopted.

12. The collection taken up for Home Missions, amounted to $17 50; and we appoint br. D. Huffman, our delegate to the Baptist State Convention, to bear the same.

13. Called on Committee of Church Letters and the State of Religion, and also of Sabbath Schools, to report: Comittee reported—report received and committee discharged. (See pages 3 and 4.)

14. *Resolved*, That this Association highly approves of the organization of the Southern Baptist Convention for Foreign and Domestic

THE FLOWERS COLLECTION

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Missions, and direct that their funds for Foreign Missions, be sent to its Foreign Board, located in Richmond

15. *Resolved*, That a Committee of three be appointed to write a short biographical sketch of the late Elder Josiah Wiseman, and that it be published in our minutes. We accordingly appoint brn. Wm. Turner, B. Lanier and A. Williams, to attend to the same.

16. *Resolved*, That this Association recommend to the churches composing the same, that they delegate to it the power of appointing Presbyteries for the ordination of ministers within its bounds, and that they send up their opinion to the next Association.

17. *Resolved*, That the thanks of this Association be recorded on the minutes, to the brethren and friends for their hospitality in supporting this meeting.

18. We appoint the Clerk to attend to the printing of these Minutes—500 in number.

19. Your Committee on the State of Religion, have nothing interesting to report. Nearly all the letters represent the churches in a cold and lukewarm condition, and as having had very few accessions during the associational year; scarcely any of them speak favorably of the state of religion among them. Your committee therefore think it should be a subject of serious inquiry as to the causes of such a sad state of things in the present condition of the churches. Why is the Lord withholding his blessings from us?—Is it because he is unable or unwilling to bless us?—Certainly not: for his Word assures us that he is more ready to give than we are to receive. The cause then must lie with us: We are either too indifferent to the interest of Zion, or too much engrossed in the world, or are too prayerless, or too unwilling to make sacrifices to have the Word dispensed amongst us.

Your committee feel that the subject committed to them is one of very great importance; they feel that the present low state of religion, not only in this Association, but throughout the country, calls for a more diligent use of the means of grace.—They think that a time of prayer, both by ministers and churches, should be set apart for outpourings of the Spirit. Your committee would therefore recommend, in view of the present state of religion, that this Association appoint a day of fasting, humiliation and prayer to Almighty God, for a revival of his work amongst us. All of which is respectfully submitted.

PAUL PHIFER, *Chairman.*

20. The Committee on Sabbath Schools beg leave to report, that they are deeply impressed with the utility and importance of these institutions. The future interest of the rising generation depends, in a great degree, upon the moral and religious instruction which they receive in childhood and youth. If children are permitted to grow up ignorant of God's Word and without the wholesome instruction of the S. School, they will be likely to give way to every evil and wicked influence by which they are surrounded. The greatest safeguard

against error is the inculcation of truth; and truth properly taught to the young, seldom fails to make impressions for good, which will continue through life. The most happy results have, in thousands of instances, followed the labors of S. Schools: many who, a few years ago, were S. School scholars, are now, by the grace of God, among the most useful members of the church of Christ. If therefore, as christians, we are anxious to see the children in our respective neighborhoods preserved from wicked associations, from sabbath-breaking, swearing, lying, and every species of evil to which youth is exposed; and if we wish to see them increasing in knowledge of God, growing up prepared to become moral, respectful and useful members of society, let us teach them in the S. School. But S. Schools are not only beneficial to the scholars, but the teachers are often improved in knowledge and grace to a most happy extent. Our S. School teachers are generally the most pious, intelligent and useful members of the church; and, in learning others, they become wiser themselves.

Deep your committee would express their regret, that they have nothing favorable to report in reference to S. Schools within the bounds of this Association; and they are pained to say that there is not, to their knowledge, a single one within its limits. This is a fact we feel deeply to deplore. While the churches are all friendly in sentiment to this department of benevolent effort, they fail to exert themselves to maintain a S. School among them. Your committee can but hope that renewed exertions will be made in each church to establish and maintain them, believing that they will, as instruments, yield much fruit to the honor and glory of God. Your committee recommend also the adoption of the following resolution:

Resolved, That the present need of moral and religious instruction to the rising generation amongst us, presents a strong motive for engaging in the work of S. Schools.

All of which is respectfully submitted. J. J. JAMES, *Chairman.*

Adjourned by singing and prayer, by R. McNabb, to the time and place appointed. ELI CARROL, *Moderator.*

AZARIAH WILLIAMS, *Clerk.*

Constitutions of the Churches.

LICK CREEK was constituted by Elders John Culper, Josiah Wiseman and B. Lanier, the 25th of March, 1833:

Number of white members, 41; colored 2; Total 43.

JERSEY CHURCH, the 16th of October, 1784, taken from the minutes with 14 members at that time; by Wm. Sims and Wm. Hill, containing 201 members at present, one-half supposed to be colored.

ABBOTTS' CREEK, in 1832; number of members at present, 30.

TOM'S CREEK, on the 20th of October, 1811:

Number of whites 21; colored 4: Total 25.

JAMESTOWN, not represented.

LIBERTY, the 22d of August, 1829: whites 55; colored 2; Total 57.

Holloway ; time of constitution not given in letter, but number of members : whites 47 ; colored 23 : Total 70.

New Friendship, in 1826, with 14 members at present—all white.

Big Creek ; time not given.

Pine Meeting House; the time of constitution not given in letter.

Reed's ✕ Roads, on the 12th of October, 1839, by Rev. Josiah Wiseman and Barton Roby, with 25 members at that time, all white.

Marion, August the 1st, 1841, by the Rev. Eli Carrol and B. Lanier, with 44 whites and 2 colored members, at the present.

Biographical Sketch.

The committee which was appointed to write a biographical sketch of the late Elder Josiah Wiseman, have drawn up the following :

He was born January the 29th, 1783, of respectable christian parents, who brought him up in the fear and admonition of the Lord.—He early became the subject of religious impressions, which increased until he was hopefully converted to God, in the 19th year of his age. He united with the church at Jersey M. H., Rowan County, (now Davidson) N. C., and was baptized the 5th of July, 1812, by Bennet Solomon. Amid the toils and cares of a toilsome life, he remained a pillow in the church and a light to the world. In process of time, he felt that it was his duty to preach the gospel ; he was licensed A. D. 1831, and increased in strength and wisdom, by living in obedience to the divine command: He was ordained February 17th, 1833, by Joseph Pickler, Eli Carroll and Wm. Birch, and was called to the pastoral care of the church at Jersey, at the same time, where he continued to discharge the duties of a Pastor, with the exception of two years, until he died, on the 18th of October, 1844, in the 62d year of his age.

He was dignified in his deportment, possessed a firm, unwavering mind, and was persevering in his undertakings. His manner of preaching was plain, and easy to be understood : "Ye must be born again," was the doctrine upon which he particularly insisted ; and that we merely being the descendants of christian parents, or even of Abraham, are not entitled to church privileges. He was a faithful minister of the gospel ; nothing, but being confined to his bed, prevented him from meeting his appointments, and discharging his christian duties. We regret that we have neither time nor space to write more fully upon the faithfulness of our beloved brother. What language can express the usefulness of such an excellent man ? We fear that we would but shade the light which he so brilliantly reflected. He has gone the way of all the earth ; and his spirit, we fondly hope, is among the spirits of the just made perfect, who, by faith and patience, are now inheriting the promises. But he lives in the hearts of his friends, who think of him with fond regret, and his praise is not only in the church of which he was a member, but in all the churches.

WILLIAM TURNER, *Chairman.*

Circular Letter.

Dear Brethren:—Permit us, in the present Circular, to call your attention to the duties of Church Members towards each other.

The first, and which indeed seems to include every other, is Love. The stress which is laid on this in the Word of God, both as respects the manner in which it is stated and the frequency with which it is enjoined, sufficiently prove its vast importance in the christian temper, and its powerful influence on the communion of believers. It is enforced by our Lord as the identifying law of his kingdom. "This is my commandment, that ye love one another as I have loved you." (John 15: 12.) By this we learn that the subjects of Christ are to be known and distinguished amongst men by their mutual affection. This injunction is denominated the new commandment of our Lord. And by the Apostle "Forbearing one another in love." (Eph. 4: 2.) In a christian church, especially when it is of considerable magnitude, we must expect to find a very great diversity of character. There are all gradations of intellect and all the varieties of temper. In such cases great forbearance is absolutely essential to the preservation of harmony and peace. The strong must bear with the infirmities of the weak. Christians of great attainments in knowledge should not in their hearts despise, nor in their conduct ridicule the feeble conceptions of those who are babes in Christ; but most meekly correct their errors, and most kindly instruct their ignorance. This is love; and such amongst church members, will cultivate peace and harmony, one with another.

Keep the unity of the Spirit in the bonds of peace. (Eph. 4: 3.) Be of one mind; live in peace. (II Cor. 3, Rom, 14: 19.) It is quite needless to expatiate on the value and importance of peace. What societies can exist without it? I shall therefore proceed to state what things are necessary for the attainment of this end: First, members should be subject one to another in humility; likewise ye younger, submit yourselves unto the elder. Yea, all of you, be subject one to another, and be clothed with humility. (I Pet. 5: 5.) Now from hence we learn, that some kind of mutual subjection ought to be established in every christian church. This of course does not mean that some members are to make an entire surrender of their opinions and feelings to others, so far as never to oppose them, and always be guided by them. It is not the subjection of an inferior to a superior, but of equals to one another; not that which is extorted by authority, but voluntarily conceded by affection; not yielded as matter of right only, but given for the sake of peace. In short, it is the mutual subjection of love and humility. The democratic principle in our system of church government must not be stretched too far. The idea of equal rights is soon abused and converted into means of turbulence and faction. Liberty, fraternity and equality, are words which, both in church and state, have often become the signals in the mouths of some, for the lawless invasion of the rights of others. It has been strangely forgot-

ten, that no man in social life has a right to please himself only: his will is, or ought to be, the good of the whole. And that individual violates at once the social compact, whether in ecclesiastical or civil society, who pertinaciously and selfishly exclaims, "I will have my way!" Such a declaration constitutes him a rebel against the community. Yet, alas! how much of this rebellion is to be found, not only in the world, but in the church; and what havoc and desolation has it occasioned! Unfortunately for the peace of our societies, it is sometimes disguised by the deceitfulness of the human heart, under the cloak of zeal for the general good. Church members should enter into these sentiments, and thus comply with the apostolic admonitions: "Let nothing be done through strife or vain glory, but, in lowliness of mind, let each esteem others better than themselves. (Phil. 2:3) In honor, preferring one another. (Rom. 12:10.)

Secondly, To the preservation of peace, a right treatment of offences is essentially necessary. We should ever be cautious not to give offence; and we should be as backward to receive offences as we ought to be in giving them. It should be our fixed determination, never, if possible, to occasion a moment's pain. For this purpose, we should be discreet, and mild, and courteous in all our language, weighing the import of words before we utter them, and calculating the consequences of actions before we perform them. We should remember that we are moving in a crowd, and be careful not to trample on or jostle the feelings of our brethren. And when our brother offends us in such a manner, that it becomes our duty to deal with him, we should observe the rule given by our Saviour in the 18th chapter of Matthew. And when it is strictly adhered to, there is no danger of our churches being pestered with many troublesome difficulties. Now if our brother trespass against us, go, said Christ, and tell him his fault between him and thee alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

Dear brethren, the above direction is so plain that it needs no comment. But observe, tell him his fault alone; not to another, but to him; and if he will not hear thee, then one or more should be called on to aid in trying to make peace. And this all should be done in humility and prayer; and if to no purpose, then tell it to the church. But instead of obeying the advice of the Saviour upon the subject, how often do brethren act to the counter. Dear brethren, in all cases of difference between members of our denomination, let us attend to the direction of Christ, and never tell it to the world. O, may the good Being enable us to obey him in all things, and to serve him faithfully in this world, and finally crown us heirs in Heaven. And all the praise, honor, and glory shall be due unto the Father, Son and Holy Spirit. AMEN.

B. LANIER.

A Table of Contents.

CHURCHES	COUNTIES	POST OFFICES	BY WHOM SUPPLIED	DELEGATES' NAMES.	Baptized	Rec'd by Let'r	Restored	Dismissed	Excluded	Deceased	Total Numb'r	Contributions	Ch. Meetings
Lick Creek,	Davidson,	Jackson Hill,	A. Kinney,	A Kinney, James Adderton, Michæl File,						1	43	1 50	48
Jersey	do	Cotton Grove,	Wm Turner,	Peter S Miller, Henry Smith, Jas Wiseman,	1	1		1		10	201	2 51¼	18
Abbotts' Creek,	do	Browntown,	W H. Hamner	Davis Raper, J Spurgin, John Welch,							30	1 00	38
Tom's Creek,	do	Mount Lebanon,	B. Lanier,	B Lanier, George Riley, Wm A Gallimore				1	1		25	37½	18
Jamestown,	Guilford,	Jamestown,	No Supply								8		48
Liberty,	Davidson,	Fair Grove,	B. Lanier,	Benj May, John Fine, David Kanoy,	13						57	1 52	28
Holloways,	do	Cotton Grove,	A. Kinney,	George Cross, Chas Smith, F Beanblossom,							70	1 55	28
New Friendship	Stokes,	Salem,	No Supply	John Charles, John Styers, Alex Delappe,	1						14	75	18
Big Creek,	Montgomery	Windhill,	S. Moton,	Eli Coggin, Enoch Davis, Wm Crowder,	6		2				28	75	38
Pine M H.	Davidson,	Jersey Settlement	No Supply	Elisha Nunnaly, Rich'd Barnes, Jno Hunt,							12	9 00	48
Reed's ✕ Roads	do	Lexington,	Wm. Turner,	G Tussy, Aaron Yarbrough, J A Parkes,				3	3	3	53	1 25	28
Marion,	do	do	A. Williams	J R Owen, R Witherington, Wm Owen,				1		1	46	75	48
				Total,	21	1	2	6	4	15	589	12 87	

This Association has within its bounds six Ordained Preachers, to wit: Eli Carrol, A. Kinney and William Turner, of Jersey; Benjamin Lanier, of Tom's Creek; W. H. Hamner and A. Williams, of Reed's ✕ Roads. And four Licentiates: G. Tussey, of Reed's ✕ Roads; J. R Owen, Hugh McAlpen and Demsey Parkes, of Lick Creek.

MINUTES

OF THE

TWELFTH ANNIVERSARY

OF THE

Liberty Association,

HELD AT

Abbott's Creek Meeting-House,

(NEAR BROWNTOWN,)

DAVIDSON COUNTY, N. C.

August the 17th and 19th days, 1844.

BLUM & SON,
BOOK AND JOB PRINTERS,
SALEM, N. C.
1844.

MINUTES.

1. The introductory sermon was delivered by br. Wm. Turner, from the 13th chapter of John, 34th and 35th verses.

2. The Association was organized by Wm. H. Hamner acting as Moderator *pro tem.*

3. After singing and prayer, by brother Hamner, church letters were called for, read, and their contents noted—(see last page.) The Association then proceeded to elect brother B. Lanier, Moderator.

4. Opened a door for the reception of corresponding messengers: Wm. H. Hamner, from the Yadkin; brethren S. P. Smith and Stephen Ross, from the Brier Creek, with Minutes; S. P. Moton and Washington Russel, from the Peedee Associations.

5. Invitation given to ministers, if any present who are not delegates, to sit with us: brother Z. Miner received the invitation.

6. Appointed brethren A. Kinney, J. Spurgin, David Huffman, with the Moderator and Clerk, a Committee of Arrangements.

7. Appointed brethren Wm. Turner and Jonathan Welch, a Committee of Finance.

8. Called for the Circular prepared by brother Williams, and referred it to the Committee of Arrangements for inspection.

9. Appointed by ballot, Elders S. P. Smith, S. Ross and B. Lanier, to fill the stand on to-morrow. Worship to commence at 10 o'clock.

10. Appointed br. B. Lanier to preach a Missionary Sermon to-morrow, at 12 o'clock, and take up a collection for home missions.

11. Adjourned until 9 o'clock, Monday morning. Dismissed by S. P. Moton.

LORD'S DAY.

Elder Stephen Ross opened the services of the day and preached from the 11th chapter of John, and latter clause of the 36th verse. Elder Samuel P. Smith from Matthew, 13th chapter, 47th and 48th verses. B. Lanier from Matthew 24th chapter, 14th verse.

THE FLOWERS COLLECTION RBR E Pam #1052

MONDAY, AUGUST 19, 1844.

Met according to adjournment. Prayer by S. P. Smith.

1. Called over delegates' names, and read the rules of decorum.

2. The Committee of Arrangements reported and was discharged.

3. The Committee of Finance reported that they had received from the churches $13 46¼ cents. Money paid over to the Treasurer, and committee discharged.

4. Corresponding brethren reported: Brethren J. Wiseman and Barns, attended the Yadkin Association, and were cordially received. Brethren Turner and Witherington attended the Brier Creek Association, and were cordially received. Br. A. Kinney attended the Pedee Association, and was received. Brethren John Teague and Miner gave satisfactory cause for not attending the Sandy Creek Association, and were excused.

5. Appointed corresponding messengers to the following Associations: To the *Yadkin*, to be held the last Saturday in September, J. Wiseman, Wm. Turner and Nathan Parks. To the *Brier Creek* Association, to be held Saturday before the fourth Sunday in September, in Wilkes County, White Plane meeting-house, 11 miles below Wilkesborough, and one mile North of the Yadkin River: B. Lanier, J. Spurgen and David Huffman. To the Pedee, to be held on Friday before the second Sabbath in October, at New Union, 6 miles S. E. of Lawrenceville; B. Lanier, Eli Davis and Samuel Coggins. To *Sandy Creek*, to commence on Friday before the 4th Sabbath in September: Wm. H. Hamner, T. Minor, Jno. Charles and J. Beason to attend the same.

6. The circular letter, which was prepared by brother Williams, was read and ordered to be attached to the Minutes.

7. Appointed brother Benjamin Lanier to write the next circular letter.

8. Appointed the next Association to be held at the Jersey Church, Davidson County, 7 miles south of Lexington, to commence the Saturday before the 3d Lord's Day in August, 1845.

9. Brother Alfred Kinney to preach the introductory sermon, and brother Wm. H. Hamner his alternate.

10. Brother B. Lanier reported that himself and Wm. H. Hamner ordained A. R. Witherington to the office of Deacon, on the 28th of April; and also himself and brother S. P. Moton, brother Henry Fouts, on the 16th of August, 1844.

11. Brother William Turner reported that brethren J. Wiseman and Hamner ordained brother G. Hunt and H. Smith to the office of Deacon; and also ordained brethren A. R. Craver and James Cornish at Reed's ⋈ Roads, on the second Sabbath in April, 1844.

12. Agreed to discontinue the ministers and deacon's meetings in this Association, on account of their being attended so thinly.

13. *Resolved*, That the thanks of this Association be recorded on the minutes to the brethren and friends for their hospitality in supporting this meeting.

The missionary sermon was preached by brother B. Lanier, and a collection taken up immediately for home missions, amounting to $10 30 cents. And we appoint brother William Turner to bear the collection to the Convention, as our delegate.

14. We recommend to the churches of this Association the necessity of giving the number of their members, white and black, and the time of their constitution.

15. We appoint the Clerk to attend to the printing of the Minutes—500 in number.

BENJAMIN LANIER, *Moderator.*

AZARIAH WILLIAMS, *Clerk.*

Circular.

Dear Brethren:—Permit us, in the present Circular, to call your attention to the intercession of the Saviour for his people, as taught us fully by the Scriptures, in various places; and also the nature of his intercession.

In the first place, the Scriptures teach us the moral depravity of the human heart, while in a state of nature, and the inability of the creature to make satisfaction to a divine law, which has already been broken; and requires perfect obedience of us all: hence we are at once led to see the necessity of a mediator or intercessor for us.—And with respect to the nature of Christ's intercession, I would observe, that he appears in Heaven for us, (Heb. 9, 24) as a public person, in his own nature and in ours; as mediator and surety; as Judah did for his brother Benjamin before Joseph, the governor of Egypt, with such a tender address, that it touched the heart of Joseph, and he sought for a place to weep, although he had dealt roughly with them, to bring their sins to remembrance. Gen. 44th chapter, &c. The presence of Christ in heaven, as our head and redeemer, is a strong plea in our behalf.—It shows that God is fully satisfied with all his performances here on earth, and has exalted him to the honor promised in the covenant of redemption. He presents himself before God as mediator, with body and soul, which he offered upon the cross; with the marks in his hands, feet and side. Heb. 12, 24; Rev. 5, 6. And he declares it to be his will that the blessings of his purchase be conferred on his people. Jno. 17, 24. The foundation of Christ's intercession is the atonement which he made for sin, by his sufferings and death. As the high priest went into the most holy place, with the blood of the sacrifice, so Christ first offered the sacrifice, then pleads it. There could be no intercession or forgiveness, without a sacrifice going before.

The objects of Christ's intercession are the same for whom he made satisfaction. He intercedes for all his people—for all who do now believe in him, and love him, and all that shall believe in him hereafter, John 17, 9 20. The blessings for which he intercedes are the same that he purchased by his obedience and sufferings, even unto death, that their persons and services might be accepted, that they might be justified freely and treated as if they had never sinned, and as if they had kept the whole law, and therefore receive eternal life as the free gift of God through our Lord, Jesus Christ. Rom, 6, 31; 8 33. As if Christ had said: Lord, these are the persons for whom I died, deal with them as if they had not sinned, but obeyed. He also intercedes that their prayers may be heard. His pleading gives efficacy to his

people's prayers. John 16, 26 27. Prayer is to the soul what food is to the body. Christ's intercession is our greatest encouragement to come to the throne of grace. Heb. 4, 14—16. Christ not only presents his own prayer, but as it were prays over our prayers. Rev. 8, 3. Another angel came, having a golden censer, &c. This angel was Christ. He takes the golden censer of his merits and puts our prayers into it, with his intercession, which makes our prayers ascend to heaven as a sweet perfume. Our best services and holiest duties need atonement, as they are mixed with corruption: but Christ purifies and sweetens them with his intercession, and God accepts them. He also intercedes for our sanctification. His language in heaven is like his prayer while on earth: Sanctify them through thy truth; thy word is truth. John 17, 17. This is the work of the Spirit; and therefore Christ promised to send him as soon as he should have ascended to the Father. And this unspeakable gift he bestows on all his children.—Hence saith the apostle, ye have an unction from the holy one, I John 2, 20. By this unction they are made partakers of the divine nature; every soul it touches is changed and made partaker of the divine nature—becomes holy and resembles God. If any man be in Christ, he is a new creature; old things are passed away. II Cor. 5, 17.

The spirit was not promised as a sanctifier only, but also as a comforter. John 14, 16. O how refreshing the consolations of the spirit!—Sweeter than honey that drops from the comb!—It is manna in the golden pot. A drop of this heavenly comfort is enough to sweeten a sea of worldly sorrow. It is called the earnest of the Spirit. II Cor. 1, 22. An earnest to assure us of the whole sum. A taste of heavenly joy and peace is an assurance of the full fruition in glory. Christ further intercedes that their accusers may be silenced, their enemies overcome, and they themselves kept from evil. Christ pleads for his saints as queen Esther did for her people, the Jews. When Satan shows the blackness of their sins, Christ shows the redness of his wounds. Many charges are brought against believers, by their enemies, but Christ answers all their accusations:—if true, he pleads his own merits, that they may obtain remission of sins; if false, he vindicates them. Rom. 8, 33, 34. Christ intercedes for every sin, and by his intercession procures the pardon of every sin. Hence saith the apostle, the blood of Jesus Christ, his son, cleanseth from all sin. I Jon 1, 7. Christ pleads feelingly, not like an ordinary lawyer or advocate, who is not influenced so much by feelings of sympathy and affection, as by self interest. He shed his own blood to purchase life and salvation for his people; and if they should not be saved, he would lose his purchase. He became a man of sorrows, that he might be a man of compassion: By a reflection upon his own condition in the world, he is able to move our cause with such tender feeling of it, as if he had the smart of it present in his own heart and bowels. The greatest pity must reside in him, since he endured the greatest misery in our

nature. Heb. 4, 15. With what affection and compassion did he intercede for his disciples, whilst here on earth; and the glory of heaven has made no change in his mind, as the glory he had with the Father before the foundation of the world, did not prevent him from pitying our condition in dying in our stead.—So the glory which he has received will not prevent him from being a compassionate intercessor. Christ's intercession is most prevalent and successful. This may be argued from his dignity and nearness to God, and the perfection of his work. If Jacob, as a prince, had power with God, how much more Christ, the Son of God. Christ never lost any cause he plead; he was never non-suited. If the prayer of the righteous avail much with God, how much more must that of God's own Son! When Moses prayed for Israel, God said, let me alone, as if his prayer had bound God's hand. Elijah, a man subject to like passions, as we are, by prayer had power to open and shut heaven. Christ's intercession is constant and perpetual. As soon as Christ entered heaven, his intercession commenced in all its glory, and will continue for ever. Heb. 7, 17—24. Christ is never out of the way when the cause should be heard. He always sits at the right hand of the Father, who is the judge of the world, and is never out of his presence. The people of God, whilst here below, need a constant advocate in heaven, not only because Satan, the accuser of the brethren, is constantly engaged, but because they give constant occasion for their heavenly Father to be offended with them: This brings guilt upon their conscience, disturbs their peace, darkens their evidence, and lays them open to fatherly chastisement. Under such circumstances, our own consolation is: If any man sin, we have an advocate with the Father, Jesus Christ, the righteous. I John, 2, 1. When we offend, and God is angry, Christ immediately steps in and intercedes: Father, it is my child that has offended; though he has forgotten his duty, thou hast not lost thy compassion. O pity him, and let thine anger be turned away!—Though he is guilty and has sinned, I myself have died and satisfied the law. Justice exclaims, I am satisfied, I forgive him. Truth records the sentence, mercy declares I will save and not forsake them.

O the wonderful love which led Christ to groan and sigh, to weep and pray, to bleed and die while here on earth. And when he ceased from suffering and dying, he ceased not from loving, but loves his own until the end; and will never cease praying till his prayer is perfectly answered in their behalf.

Finally, brethren, may the grace of our Lord Jesus Christ be with you all. AMEN.

AZARIAH WILLIAMS.

A Table of Contents.

CHURCHES.	COUNTIES.	POST OFFICES.	BY WHOM SUPPLIED.	DELEGATES' NAMES.	Baptized	Rec'd by letter	Restored	Dismissed	Excluded	Deceased	Total Numb	Contribution	Sabbaths
Lick Creek,	Davidson,	Jackson Hill,	A. Kinney,	A. Kinney, S. Coggin, M. Redwine	1			2		5	44	$1,50	4
Jersey, -	do	Cotton Grove,	J. Wiseman,	Wm. Turner, G. Hunt, Wm. Owen	27	1	1	2		11	218	2,76¼	1
Abbott's Creek,	do	Browntown,	W. H. Hamner	Wm. Raper, Jo. Spurgen, Jn Welch							30	1,10	
Tom's Creek,	do	Mt. Lebanon,	B. Lanier,	G. Riley, Jn Lanier, W. A Gallimore	3					1	27	80	
Jamestown,	Guilford,	Jamestown,	No Supply,	Joel Moody, - - -							8	25	
Liberty, -	Davidson,	Fair Grove,	B. Lanier,	Jac. Cobble, D. Canoy Leon. Dosset	12	4	1				33	1,51½	
Holloways,	do	Cotton Grove,	A. Kinney,	D. Huffman, E. Bailey, J. Huffman,	2			2	1	4	73	1,87½	
New Friendship	Stokes,	Salem,	No Supply,	Jesse Styers, A. Delapp, J. Charles,							13	75	
Big Creek,	Montgomery	Windhill,	S. P. Moton,	Not represented									
Pine M. House,	Davidson,	Jersey Settlement	J. Wiseman,	John Hunt, Richard Barnes,							12	1,00	
Reed's ⋈ Roads	do	Lexington,	W. H. Hamner,	A R Craver, B Smith, R Cornish,	16	5		2		7	67	1,11½	
Marion, -	do	do	do	A G Allen, A R Witherington and R. Witherington, - -			~~3~~	2	1	2	48	1,07½	

This Association has within its bounds five ordained preachers, to wit: Eli Carrel and A. Kinny, of Lick Creek; J. Wiseman, of Jersey; B. Lanier, of Tom's Creek; and Wm. H. Hamner, of Reed's ⋈ Roads. And Licentiates seven in number, viz: Wm. Turner, of Jersey; J. R. Owen and H. McAlpen, of Marion; G. Tussey and A. Williams, of Reed's ⋈ Roads; Z. Minor, of Liberty; and Dempsey Parks, of Lick Creek.

MINUTES

OF THE

ELEVENTH ANNIVERSARY

OF THE

Liberty Association,

HELD AT

Lick Creek Meeting-House,

DAVIDSON COUNTY, N. C.

August the 19th and 21st days, 1843.

BLUM & SON,
BOOK AND JOB PRINTERS,
SALEM, N. C.

1843.

MINUTES.

1. The introductory sermon was delivered by Elder B. LANIER, from II Corinthians, 8th chapt. 9th verse; brother Wiseman being absent from inability.

2. The Association was organized by Elder B. LANIER acting as Moderator pro tem.

3. After singing and prayer by brother Lanier, church letters were called for, read, and their contents noted, (see last page.) The Association then proceeded to elect brother Lanier, Moderator.

4. Opened a door for the reception of corresponding messengers: Wm. H. Hamner, from the Yadkin; brother R. Jacks from the Brier Creek; and B. H. Carter from the Pee Dee Association;—all with Minutes.

5. Invitation given to ministers, if any present, who are not delegates, to sit with us; brother Eli Philips, from Sandy Creek Association, received the invitation; also brother Carrel and brother Jones.

6. Moved by brother Spurgin and seconded, that we appoint our committees out of our own body, with the leave to call on our corresponding brethren to sit with them.

7. Appointed brethren Spurgin, J. Wiseman and Turner, with the Moderator and Clerk, a Committee of Arrangement.

8. Appointed brethren Abram Palmer and John Teague, a Committee of Finance.

9. Called for the Circular prepared by brother William Turner and referred it to the Committee of Arrangement for inspection.

10. Appointed by ballot, Elders Eli Philips, Richard Jacks and B. H. Carter, to fill the Stand to-morrow. Worship to commence at 10 o'clock.

11. Appointed brother Richard Jacks to preach at 12 o'clock to-morrow;—also a collection to be taken up for home missions.

12. Adjourned until 9 o'clock Monday morning. Prayer by Elder R. Jacks.

LORD'S DAY.

Elder Eli Philips opened the services of the day by singing and prayer, and preached from the 3d chapter of John, 14th and 15th verses. Elder Richard Jacks preached from Deuteronomy 30th chapter 19th verse. B. H. Carter commenced preaching from Philippians 1st chapter, 21st verse, but failed from inability, and was followed by brother Jones.

THE FLOWERS COLLECTION
3

RBR
E Pam
#1057.

MONDAY, AUGUST 21, 1843.

Met according to adjournment. Prayer by brother Z. Minor.

1. Called over the delegates names, and read the rules of decorum.

2. The Committee of Arrangement reported and were discharged.

3. The Committee of Finance reported that they had received from the churches ten dollars and ninety-six cents; and sixty cents from the Treasurer, making in all eleven dollars and fifty-six cents. Money paid over to the Treasurer, and Committee discharged.

4. Corresponding Messengers reported: Brother Wm. Turner gave satisfactory excuse, and was accordingly excused. Brother Lanier attended the Yadkin Association and was cordially received; brother Charles attended the Brier Creek Association and was received; brother Wiseman failed from inability, and was excused; brother A. Kinney gave a satisfactory excuse for not attending the Pee Dee Association; brother Lanier attended and was received cordially; brother John Teague gave his excuse for not attending the Sandy Creek Association and was excused: The other brethren not present.

5. Appointed corresponding messengers to the following Associations: To the Yadkin Association, to be held the last Saturday in September, brother Josiah Wiseman and brother R. Barnes; to the Brier Creek Association, to be held Saturday before the fourth Sunday in September, in Wilkes county, about 12 miles north from Jonesville, and near the north east corner of Wilkes, brother William Turner and brother Richard Weathering; to the Pee Dee, to be held on Friday before the second Sabbath in October, at Springhill church, Richmond county, N. C., about a mile west of Gilchrist bridge, brother Alfred Kinney and Eli Coggin; to Sandy Creek, to commence on Friday before the fourth Sabbath in September, to be held at Antioch church, Orange county, N. C., brother Z. Miner and John Teague, to attend the same.

6. The circular letter, which was prepared by brother William Turner, was read and unanimously adopted.

7. Appointed brother Azariah Williams to write the next circular letter.

8. Appointed the next Association to be held at Abbott's Creek Church, Davidson county, near Browntown; to commence the Saturday before the third Lord's Day, in August, 1844.

9. Brother William Turner to preach the introductory sermon, and brother A. Kinney, his alternate.

10. Brother Lanier reported that himself and Samuel P. Moten, ordained brother Alfred Kinney, on the fifth Sunday in April last.

11. Agreed by this Association, that we continue the Minister's and Deacon's meeting another year, and that the churches request their officers to attend regular, and report the business of the same to their churches; and we appoint the next meeting to be held at New-Friendship, the fifth Sabbath in next October, with the Saturday before.

11. *Resolved*, That the thanks of this Association be recorded on the minutes to the brethren and friends for their hospitality in supporting this meeting.

12. We find the contributions of the churches to be insufficient to defray the expenses of printing the Minutes, and the Association had to contribute one dollar and forty-four cents for the same.

13. The Missionary sermon was preached by brother Jacks on Monday, instead of Sunday, from Matthew 6th chapter, first clause of the 10th verse. " Thy kingdom come." And a collection taken up immediately for home missions, amounting to sixteen dollars and thirty-one cents.

14. We agree to send one delegate to our Baptist State Convention of North Carolina, to be held at B. S. Camp-ground, Henderson county, N. C., and appoint brother R. Jacks to bear said collection from this Association to the Convention.

BENJAMIN LANIER, *Moderator*.
AZARIAH WILLIAMS, *Clerk*.

CIRCULAR.

DEAR BRETHREN: We make our present ignorance of the ways of God the subject of this letter. The Providence of God towards us, in many instances, appears mysterious and unintelligible. The truth of this observation will not be called into question; that human affairs are not left to roll on according to mere chance, but that God interposes to some degree, is very plain. When we attempt to trace the conduct of God towards his creatures, our minds are confused, in consequence of its appearing that he does not confine his operations to any definite means to effect his purposes; when, in our meditations, we contemplate the administration of heaven, an unaccountable mixture of apparent order and disorder presents itself to the mind. At one view, we think we see the hand of Providence regulating our affairs to the advancement of our interest and happiness; when suddenly we are

disappointed, and our hopes are crossed; where we looked for order nothing but disorder appears. Notwithstanding such an apparent confused state of things, God especially interposes his divine authority, in approbation of the conduct of his followers, and in covering sinners with shame and confusion. But this world is not the place where God's people are to expect to receive their reward. Here we see the humble followers of Christ oppressed, afflicted, cast down and set at naught by mankind; we hear the lamentations of the oppressed on every hand; we meet with weeping parents and mourning friends; we behold the young cut off in the midst of their days, and the aged left desolate, overburdened with affliction and sorrows; while on the other hand we see many of the wicked in affluent circumstances, promoted to honours and distinctions in life, where it appears that nothing can hinder the enjoyment of ease and pleasure; how far from corresponding with the idea which we form of justice does such a state of things appear! When we examine the constitution of the human mind, we discern evident marks of its being framed with a view to approve and reward virtue; and when we appeal to experience we know that our conscience reproved us when we were sinners, and justifies in laboring for Christ. In our present capacity, we need not be surprised that the conduct of God appears mysterious. To us no more than the beginning of things are visible; we trace but a few links of that chain of being, which binds together the present and the future. "As for man his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." Psalms 103, 15 16.

If a peasant be incapable of judging of the administration of the government of a mighty empire, why should we think it strange that mankind should be at a loss concerning the dealings of God with his rational creatures. We need not expect that complete knowledge of the ways of God will be communicated to us here; for we believe that it would prove a snare, if granted to us in our present state; it would be inconsistent with that state, with the actions we have to perform and the duties we have to fulfil. We are placed here under trial of our virtue; and we have just understanding sufficient to strengthen our faith, and enable us to persevere in our christian course. Had complete information been communicated to us, respecting the ways of God, it would not be for our advantage; our ignorance of future events in relation to ourselves necessarily brings us into a state of trial. In order to exercise our intellectual and moral faculties, we must be left to find our way through the numerous perplexities and disappointments with which we meet: by the perpetual recurrence of these trials, we are strengthened and in some respect fortified against their frequent inroads, and enabled to fill our respective stations with constancy. Had we enjoyed no evidence of a just judge ruling the earth, and of his providence interposing in our affairs, virtue would have

been altogether deprived of its encouragement and support; had the evidence on the other hand been so strong as to place the hand of the Almighty constantly before our eyes, virtue would have met with no trial. We are often impatient when our designs do not succeed according to our wishes; ignorant as to what futurity is to bring forward, occupied with nothing but the present, we exclaim, where is God! "Hath he forgotten to be gracious?" Our present can be no other than a state of twilight or dawn, in which we shall find ourselves in a middle condition, between light and darkness, exposed to dangers of every form, surrounded by trials and afflictions of various kinds.—These circumstances often discourage us and furnish cause for heaviness, and wring from us tears of oppression, and make us sigh for deliverance. Though these things may seem mysterious to us at present, the Almighty looks not merely to what we suffer, but what the effect of these sufferings is to be. Our Saviour saith, "What I do thou knowest not now; but thou shalt know hereafter!" Consider in how different a light the patriarch Joseph viewed the events of his life, after he had seen in what they terminated, from the light in which he saw them when led away by the Ishmaelites as a slave, or when thrown by Potipher into prison. When he made himself known to his brethren he said, "Now therefore be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life. So now it was not you that sent me hither but God." Genesis 45—5 8. What a wonderful display of the deepest sense of gratitude to God in the conduct of this excellent man! his behaviour evinced the sincerity of his heart in the midst of the severest temptations and trials. It appears that we often have to drink deeply of the bitter cup of suffering. No christian has ever lived without having to partake of many of the sufferings that are incident to human life; nor is the sinner free from such suffering; but christians have trials that sinners know nothing about. "God does not willingly afflict the children of men." Although sufferings and trials appear to be the common lot of man, yet many of the difficulties that assail us arise from our own misconduct or neglect of duty. Consider what David suffered on account of his conduct towards Uriah: The Lord, by the mouth of the prophet Nathan saith: "Now therefore, the sword shall never depart from thy house. Thus saith the Lord, behold, I will raise up evil against thee out of thine own house." 2 Samuel 12—10 11. Consider the difficulties with which the prophet Jonah and his fellow mariners had to encounter, in consequence of his neglect of duty.

The chief misfortunes that befall us in life can be traced to some misconduct of our own. In meditating upon the subject under consideration, we are taught the important lesson, that it is our duty to persevere in the divine life, and meet the difficulties that are to try us, with fortitude and firmness. We should not shrink from the discharge of our duty, when our sun appears to be clouded; they who

expect to live always in the enjoyment of the sweet influence of the spirit, will find themselves mistaken; and they who think that we can be in the possession of religion and never feel the tendering emotion of the spirit, are equally mistaken. Religion does not consist of feeling any more than it can exist without it; they who become remiss in the discharge of their duties, when they do not feel the spirit sweetly leading them to it, prove untrue to their trust, and lay a bad example before the world. Such inconstancy has destroyed the influence of many christians, that otherwise might have been useful members of society; it has laid the foundation for many erroneous opinions; it has been the most powerful weapon in the hands of the enemy in effecting his malicious schemes against the church of Christ; it has been the cause, in a great measure, of our ecclesiastical matters being reduced to such a lamentable condition: When we look abroad, we behold, with the mental eye, six hundred millions of the human family who are still destitute of the means of religious instruction! We hear the continual calls of our missionary brethren, who are gone to preach to them, for assistance; we hear that our treasury is exhausted, and that such assistance is not afforded to enable them to carry on their important operations. And when we contemplate the state of things, as it exists at home, we see the great necessity of supporting the Gospel among our own destitute fellow citizens; we see many of them growing up without the means of religious instruction. Such a state of things calls loud for the constant and united efforts of christians! When our spirits are revived, it appears that there is no sacrifice but that we are willing to make: our time, our talents, and our donations are offered up freely. But when our sky appears to be clouded, we sink into indifference; our zeal becomes languid, our minds soon become occupied with the things of the world, and matters of small moment assume the appearance of important things! This should not be the case. We should implore the direction of Heaven, deny ourselves, take up our cross and follow Christ. If we permit ourselves to be drawn away by the charms of the world, and do not strictly conform to the principles of the christian religion, we plunge ourselves into many sorrows; and by such inconstancy, we give occasion for the scoffer to speak reproachfully of us, and of the cause of Christ.

May God, in his infinite mercy, grant us persevering grace, and keep us from the evils of the world; may he grant us the guidance and the tuition of his Holy Spirit, that our path may be as the shining light that shineth more and more unto the perfect day. AMEN.

WILLIAM TURNER.

A TABLE OF CONTENTS.

CHURCHES.	COUNTIES.	POST OFFICES.	BY WHOM SUPPLIED.	DELEGATES' NAMES.	Baptized.....	Rec'd by Letter	Restored.....	Dismissed.....	Excluded.....	Deceased.....	Total Number..	Contributions....	Ch'ch Meetings
Lick Creek,	Davidson,	Jackson Hill,	A. Kinney,	A Miller, A Kinney, M Redwine					1	2	50	$1 35	4S
Jersey,	do	Cotton Grove,	J. Wiseman,	W. Turner, J. Fuzer, J Wiseman	2	1		1	3	6	198	2 50	1S
Abbott's Creek	do	Browntown,	B. Lanier,	J. Spurgin, D. Raper, J. Teague						1	22	1 00	3S
Tom's Creek,	do	Mt. Lebanon,	B. Lanier,	M. Skein, J. Lanier, G. Riley,				2		1	24	1 00	1S
Jamestown,	Guilford,	Jamestown,	No supply							1	8		
Liberty,	Davidson,	Fair Grove,	B. Lanier,	Z. Minor, R. Beckerdite, J.Fine,						2	20	59	2S
Holloways,	do	Cotton Grove,	A. Kinney,	C. Smith, G. Cross, A. Palmer,							78	1 22½	2S
New Friendship	Stokes,	Salem,	No supply							1	13		1S
Big Creek,	Montgomery	Windhill,	S. P. Moton,	Mathew Davis, Eli Davis,		2			1	2	20	50	3S
Pine M. House,	Davidson,	Jersey Settlement	J. Wiseman,	E. Nunly, R. Barnes, J. Hunt,				1	1	1	12	82½	4S
Reed's ⋈ Roads	do	Lexington,	W. H. Hamner	A. Williams, B. Myers, A. Yarbrough, A. Craver,	14			9		2	53	72½	2S
Marion,	do	do	P. Owen,	R. Weatherington, W. Owen, A. Weatherington,	5						54	1 25	4S
					21	3		13	4	19	552	10 96	

This Association has within its bounds four ordained preachers, to wit; Eli Carrel and A. Kinney, of Lick Creek; J. Wiseman, of Jersey; and B. Lanier, of Tom's Creek. And Licentiates six in number, viz: William Turner, of Jersey; J. R. Owen and H. McAlpen, of Marion; Z. Minor, of Liberty; A. Williams, of Reed's ⋈ Roads; and Dempsey Parks, of Lick Creek.